the holy spirit, therefore, is in recognition of the function and purpose of God's holy and righteous active force. This acts upon his people, and walking in accordance with it means walking in accordance with righteousness, because it is truly a *holy* spirit. (Gal. 5:16-26; Eph. 5:18, *NW*) It is required of us that we so do. As stated, "he who is sowing with a view to the spirit will reap everlasting life from the spirit." (Gal. 6:8, *NW*) Of the dedicated one it is required that he engage in Christian warfare faithfully, loyally, without throwing down the weapons, without seeking furlough or release, joyful in the opportunity to uphold Jehovah's side of every controversy. Of the spirit we have a great sword that we must wield, as it is stated: "Accept . . . the sword of the spirit, that is, God's word."—Eph. 6:17, *NW*.

[15] A Christian, therefore, cannot be baptized in the name of the one actually doing the immersing or in the name of any man, nor in the name of any organization, but in the name of the Father, the Son and the holy spirit. This shows, among other things, that Christianity is not a denominational affair, that sects have nothing to do with it. "Does the Christ exist divided? Paul was not impaled for you, was he? Or were you baptized in the name of Paul? I am thankful I baptized none of you except Crispus and Gaius, so that no one may say that you were baptized in my name." —1 Cor. 1:13-15, *NW*.

[16] With the blessed divine requirements to be met by dedicated servants of God in *mind*, we can see that the decision of dedication must be one of free will, and that it is not to be urged upon anyone. We "beg" persons to "become reconciled to God," but each must finally decide for himself what, if anything, he is going to do in response to the truth. (2 Cor. 5:20, *NW*) The way the apostle Paul put it in his first letter to the Corinthians is: "For Christ dispatched me, not to go baptizing, but to go declaring the good news, not with wisdom of speech, that the torture stake of the Christ should not be made useless."—1 Cor. 1:17, *NW*.

[17] This rules out infant baptism because infants cannot make this vital decision. Faith is the basis of the turning to Jehovah. Faith is, in turn, based upon knowledge of God and acceptance of his Word of truth. " 'Anyone that calls upon the name of Jehovah will be saved'. However, how will they call upon him in whom they have not put faith? How, in turn, will they put faith in him of whom they have not heard?" (Rom. 10:13, 14, *NW*) Baptism is not a sacrament but is a symbol of dedication. Therefore, baptism of infants or small children under the age of responsibility is unchristian and should not be indulged in. Dedication follows a training period. The training must continue. Baptism follows dedication, and training must continue thereafter. The orthodox Roman Catholic provision for the "baptism" of unborn babes is as ridiculous as it is pagan. The argument that infant baptism is necessary is based upon the false premise that baptism is a sacrament, as has been previously discussed.

[18] Who are eligible for baptism? Those who at the time of coming to be immersed can stand and say, aloud before the witnesses present, "Yes" to each of the following questions. (1) Have you recognized yourself before Jehovah God as a sinner who needs salvation, and have you acknowledged to him that this salvation proceeds from him the Father through his Son Christ Jesus? (2) On the basis of this faith in God and in his provision for salvation have you dedicated yourself unreservedly to God to do his will henceforth as he re-

15. Is denominationalism a Christian principle?
16. Should one be urged into being baptized?
17. What about infant baptism?
18. In what manner is public expression made to show baptismal qualifications?

veals it to you through Christ Jesus and through the Bible under the enlightenment of the holy spirit?

19 Can children answer Yes to these questions? Some of them can, if they have understanding; some cannot, because they do not understand. It is up to the parent to guide the child in pure worship, and then the individual child must, upon reaching an age of accountability, decide whether to make a dedication or not, and, if a dedication is made, the child should be baptized in symbol of it. But the child should not be baptized if there is no dedication by him.

20 Someone may say, I was baptized, immersed or sprinkled or had water poured upon me in the past, but I knew nothing of the import of it as contained in the foregoing questions and the foregoing discussion. Should I be baptized again? In such a case, the answer is Yes, if, since coming to the knowledge of the truth, you have made a dedication to do Jehovah's will, and if you had not previously made a dedication, and if the previous baptism was therefore not in symbol of a dedication. Even though the individual may know he has made a dedication in the past, if he was only sprinkled or had water poured upon him in some religious ceremony, he has not been baptized and is still due to perform the symbol of Christian baptism before witnesses in evidence of the dedication that he has made.

21 When the candidates assemble for the purpose of immersion, it is well for a dedicated, immersed, qualified minister to address them for a few minutes, perhaps twenty-five minutes or so, reviewing the essentials relative to dedication and baptism. Of course, the candidates must make a dedication before they come to the place of immersion, and they already understand what the ceremony is about, but the review is spiritually beneficial, because it puts the minds of all in the proper frame and centers the attention and heart upon the important symbolism being undertaken. After the discussion and after the candidates have stood and in audible voice answered Yes to the two questions so that those other persons may witness their claim of dedication, it is appropriate that a few brief remarks be made relative to Jehovah's blessing upon them and the support and comfort of Jehovah through his Word, his spirit, his organization and his people in the New World society. Then all assembled should bow in prayer, asking Jehovah's blessing upon the occasion and upon those to be immersed in particular, that his will might be done then and in the days to come. Then those who are already dedicated but not yet baptized can take advantage of the provision for immersion in symbol of the dedication.

22 Thereafter those who are to perform the immersion and those who are to be immersed and others who may be assisting in the services or observing them go to the place of immersion. This may be the seaside, a lake or river or other body of water or an indoor pool, and, if circumstances necessitate, a smaller vessel or tank of water, but, in any event, large enough to provide for complete immersion. There at the place of baptism, on that occasion, it would be inappropriate for any to indulge in play, because it is a serious and solemn occasion. Jesus was praying when he went to baptism. He did not jump in and take a swim and otherwise disturb and act inappropriately. So, do not jump into the pool or tank or stream and swim about, waiting for the candidates to get ready, but let all act with decorum and keep the mind upon

19. What about immersion of children?
20. State when baptism is proper for a dedicated person who was previously sprinkled or immersed.
21. At an assembly for baptism, what are some things to be observed?
22. Outline the appropriate conduct at the place of baptism.